



Worshippers crowd church building in Minsk, USSR.

Russian church has no baptistry

By John M. Wilkes

MINSK, USSR—Christian believers fill the prayer house of the Minsk Baptist Church at several worship services each week.

They crowd the main floor and the three-sided balcony. At a recent weekday service, one of the several choirs sang a number in English for western visitors present, while worshippers arriving late had to take up places among many already standing.

The interior of this prayer house is one of the most attractively decorated which Baptists have anywhere in the world; but the building, completed last year by enlarging an earlier structure, has no baptismal pool.

Church members, who were willing to form human chains to pass bricks and boards from hand to hand, refused to add a baptistry.

"Our believers preferred to keep on having the baptismal services as before," explains Konstantin Lomako, pastor for the past six years.

The way it was before and apparently will remain, is for baptismal candidates and members to travel 14 kilometers to an artificial lake known as the "Sea of Minsk."

"It was really cold out there in 1979 when we had 51 persons to baptize," Pastor Lomako recalls. He also remembers a baptismal service in 1980, the year new construction began. His son, Sergei, was one of 56 baptized then.

The congregation in Minsk has 20 lay preachers and seven deacons. Records show it existing as early as 1912 but it probably dates from much earlier. Al-

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Hobbs, Leavell

Lay Convocation speakers suggest ordination study

By Tim Nicholas

Herschel Hobbs and Landrum Leavell, two of the speakers at a Convocation on the Laity meeting last week at New Orleans Seminary, both suggested Southern Baptists need to "rethink" the idea of ordination. About 200 laypersons and 35 pastors attended.

Hobbs, former president of the Southern Baptist Convention and retired pastor of First Baptist Church, Oklahoma City, where ordination of women as deacons has caused heated discussion recently, said he would not comment on what his former church should or should not do. But he said if he were chairing any such debate, "I wouldn't start with whether to ordain women," he said, but he would start with the matter of ordination itself. "We inherited it from the Roman Catholics, not the New Testament," said Hobbs, who chaired the committee in 1963 that drew up the Baptist Faith and Message statement.

Hobbs said that where God said he had called a person and "ordained" him, he meant "appointed." Said Hobbs, "I don't have to put my hands on your head to get you ready to do it."

Leavell, president of New Orleans

Seminary, and former pastor of Mississippi churches, said ordination ought to be something Southern Baptists ought to study.

Leavell said that God expects the same things from laypersons as he does from pastors. For example, he said, "If it's wrong to preach for money, then it's wrong for laymen to live for money."

He said that he sees a trend that needs to be stopped. It's time, he said, "for laymen to rise up and counteract the hierarchical trend and clericalism we see in our churches." He lamented the "localization of power in the hands of the preacher," and suggested this as a spillover from the independent movement.

"We're falling into the same error Roman Catholicism fell into in the era known as the Dark Ages," said Leavell, "where lay people were kept in the dark."

Leavell suggested that churches should make it possible for "laypeople to be present in the conventions where decisions are being made." He said churches could make funds available for laypeople to travel to such conventions.

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Wife left, help needed!

Record numbers in state take seminary extension

By Lee Hollaway

Sixty-one Mississippians were enrolled in correspondence study through Seminary Extension last year, the largest number of any year on record. They were joined by 214 others who took part in Seminary Extension courses in 15 centers located throughout the state.

"We are concerned that anyone involved in ministry has the opportunity to get the training needed," says Raymond M. Rigdon, director of the Seminary Extension Department (SED). "For persons who are unable to attend a seminary, we believe Seminary Extension is a good place to start their basic theological education."

The SED is an arm of the Southern Baptist seminaries, jointly sponsored by all six schools. Through its Independent Study Institute and a network of close to 400 extension centers, the department offers ministry studies on both the pre-college and college levels.

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Long-delayed work begun on new Indonesia hospital

TANJUNG KARANG, Indonesia (BP)—An Indonesian contractor has begun construction of a 50-bed Baptist hospital, after almost two years of delay to replace one sold to the Indonesian government in 1981.

Stakes have been driven into the ground to mark the location of the buildings, three shallow wells have been dug by hand to provide water for construction, and a service gate has been opened in an eight-foot-high wall which has cordoned off the site on the island of Sumatra since January 1982.

Southern Baptist missionaries Bobby and Jo Jones moved to the area in October from Jakarta. Jones will supervise construction until the hospital is complete, which is expected next fall. Though a field evangelist, Jones has used his understanding of construction in many Indonesian projects.

Upon arrival in Tanjung Karang, the Joneses unpacked crates of personal belongings that had been stored for nearly two years, while awaiting the move. Construction has been delayed

while Indonesian Baptists waited for the government to tell them how long missionary doctors and nurses could stay in the country.

The health department ruled in 1979, all foreign medical personnel must be out of the country within five years. It was unclear, however, whether the five years dated from the time of the ruling or the time the personnel first arrived in Indonesia.

Despite the ruling, Baptists had hoped they would be given enough time for missionaries to teach nationals to effectively run the hospital. National Baptists have been negotiating with the government for a reasonable transition time and an interpretation of the ruling.

In mid-summer this year, Indonesian Baptists began to consider building the hospital despite the lack of government assurance and hired a contractor in October.

The new hospital will replace Immanuel Hospital at Bukittinggi, which opened in 1975 but was sold to the In-

donesian government six years later. Southern Baptists still have two missionary doctors there. Baptists run the day-to-day operation of health care but there is a government administrator.

Missionary ties to Immanuel Hospital were to end March 31 of this year, but government officials have not pressed the issue since Baptists were waiting for so long to begin construction at the new site.

The government paid Baptists enough to replace Immanuel. Some Moslem leaders had opposed the Christian influence brought to the Bukittinggi area by Immanuel Hospital. The new hospital complex will sit on 10 acres outside Tanjung Karang, and plans include housing for doctors and employees as well as men's and women's dormitories.

Missionary doctor Oliver Gilliland, formerly at the other Indonesian Baptist hospital at Kediri, is in the United States awaiting a visa to Indonesia. Gilliland is to lead the new hospital ministry.

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Canadian leaders talk to study group

By Dan Martin

DALLAS (BP)—Recognition "would definitely benefit us," a Canadian Southern Baptist pastor told a select SBC Study Committee, but added, "we don't want something selfish for ourselves."

Eugene A. Laird, pastor of Royal Heights Baptist Church in Delta, British Columbia, was one of five Baptist leaders who addressed the second meeting of the 21-member committee studying the implication of seating messengers from the 62 SBC-affiliated churches in Canada.

The committee, chaired by Fred Roach, a Dallas homebuilder, was appointed following the 1983 meeting of the SBC in Pittsburgh, after C. B. Hogue, pastor of Eastwood Baptist Church of Tulsa, Okla., made a motion to change the constitution of the SBC to

allow seating of messengers from the Canadian churches. Currently, membership in the SBC is restricted to churches in the United States and its territories. Hogue is former Home Mission Board evangelism director.

The motion was amended to refer the matter to the 21-member study committee composed of four persons each from the Foreign Mission Board, Home Mission Board, Executive Committee, and Northwest Baptist Convention, and five at-large members.

"There is no question but that seating would benefit us," Laird said. "But we have read seating might damage mission work in other parts of the world. My first desire is to see us seated, but we are not so myopic that we would want only what would benefit us."

Laird, who moved to Winnipeg, Manitoba, 10 years ago "with no invitation, no salary, no support, no recognition," to begin work where no SBC congregation existed, said Canadian Southern Baptists often "claim sonship when the convention won't confess fatherhood."

Prior to coming to the meeting, Laird said he talked with several other Southern Baptist pastors in Canada, and said their feeling is that "we don't know if it is wise to be seated as messengers." He added the motion to seat Canadian messengers "was a beautiful, beautiful thoughtful gesture," but "some of us might not have initiated it at this time. Maybe later, but probably not now."

When asked if action to decline to seat Canadian Southern Baptists would hurt the work there, Laird responded: "One of the things that concerns me the most is that we would go to the convention floor and messengers would vote 'no.' As long as there is a 'yes' vote, that is okay, but if there is a 'no' vote, then that would hurt us the most."

In addition to hearing Laird, the

committee also heard from three representatives of the Baptist Federation of Canada, a representative of the Baptist World Alliance, and SBC President James T. Draper Jr., pastor of First Baptist Church of Euless, Texas.

R. Michael Steeves, executive minister of the BFC, told the committee the federation is composed of two conventions and two unions, three of which are English-speaking and the other French speaking.

"We are an evangelical denomination, deeply committed to winning Canada to Christ and disciplining them in the local church he said," but admitted the 1981 census showed the largest growth in religious statistics was among those who indicated no religious preference.

"Clearly, there is a large field of unreached souls in this country and it is equally clear Canadian Baptists do not have the resources to complete the task by themselves. We need all the help we can get," he said.

Steeves noted, however, that the proposed action of seating Canadian messengers in the SBC "does raise the possibility of the SBC becoming an international denomination in direct competition with the ministry of the Baptist World Alliance."

William H. Jones, editor and manager of the BFC publication, *The Canadian Baptist*, was more specific when he referred to the development of SBC churches in Canada as the "Southern Baptist invasion," and said "one of the possibilities" of seating messengers is that "Canadian Baptists would withdraw both from the North American Baptist Fellowship and the BWA."

Douglas N. Moffat, executive minister of the Baptist Union of Western Canada, told the committee he wanted "to say one thing. I want it recorded and noted that in 1983 a man from a small denomination issued a challenge to a big denomination. That challenge (Continued on Page 3)

Career missionaries call Broadmoor home

By Betty Smith

Broadmoor Church, Jackson, has a personal interest in the Lottie Moon Christmas Offering for Foreign Missions and in reaching their goal of \$60,000. And well it should, for four couples with close ties to Broadmoor are now serving as career missionaries with the Foreign Mission Board.

Karl and Peggy Wallace were appointed to Peru in April, 1978, where Karl is a general evangelist. Peggy grew up in the Broadmoor Church, and her family is still actively involved. The Wallaces and their two children recently completed their first furlough and have returned to Peru.

John and Sarah Perkins were appointed in July, 1978. They served in France, where John is a general evangelist. John and Sarah, along with their three sons, recently returned to France following their first furlough. Sarah's father, David Grant, has been pastor of Broadmoor for 25 years.

Ben and Sandra Nash were appointed to Ghana in 1981, where Ben serves as a medical doctor at the Baptist Hospital in Nalerigru. Ben's mother is a member of Broadmoor, and Ben and Sandra were members at Broadmoor while he was a student at the University Medical Center.

Curtis and Deanne Ferrell were appointed to Ecuador in 1981, where Curtis is a field evangelist. Curtis was on the staff at Broadmoor when he first called to foreign missions. He served as associate pastor with responsibilities in the bus ministry, outreach, and as pastor of the Spanish church. Curtis' father, Bill Ferrell, is Director of Missions and pastor of the Spanish church at Broadmoor now.

For four Sunday mornings, beginning the last Sunday in November, the Broadmoor congregation heard a taped message from each of the missionary couples, telling about their

work, needs, and their requests from the Lottie Moon Christmas Offering funds.

On Sunday nights, other mission emphases were given by different groups or individuals in the church. Each worship service also featured "Missionary Moments," when special missions needs were highlighted.

Bill Ferrell, director of missions at Broadmoor, says, "We have a special interest in the foreign missions emphasis and the Lottie Moon Christmas Offering because of these young couples serving in different parts of the world."

When asked why so many young people from Broadmoor have (Continued on Page 3)

everyone is asked to go forward, single file, and place their foreign mission contribution on the open Bible. The main emphasis is on "all the way in one day." Prior to December the Mission Committee sets a church goal for the Lottie Moon Christmas Offering.

To kick off the foreign mission emphasis, the Week of Prayer and Lottie Moon Christmas offering, during the morning service, the first Sunday in December, the church presents all flags in a "Parade of Nations." Each flag is brought in, presented to the church with a brief description and then placed on display for December.

The service following is conducted by a visiting missionary.

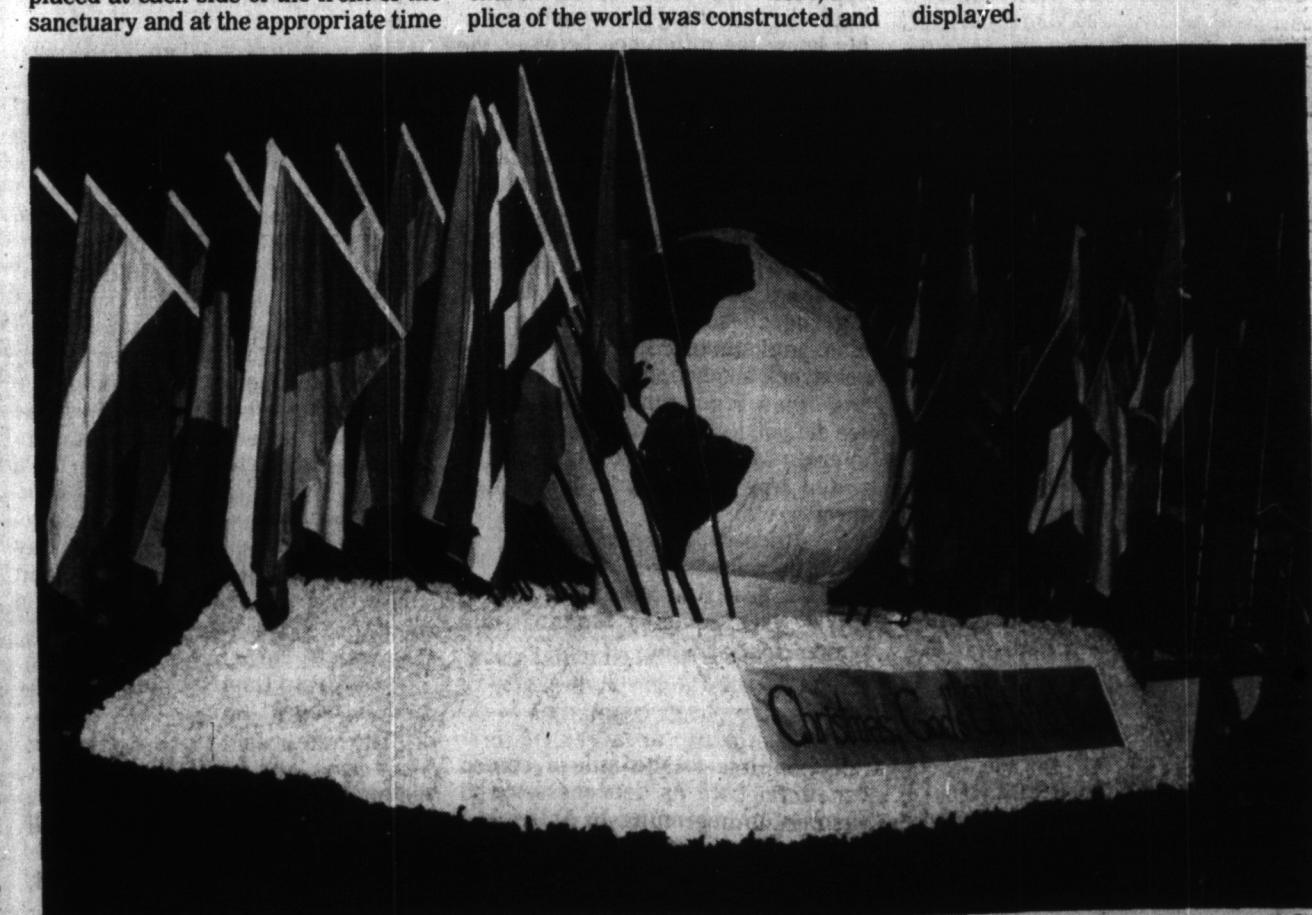
The following week the church participates in the Week of Prayer by having all five nights presented in church family homes or at the church, concluding the week Sunday with a "Mission March." A large open Bible is placed at each side of the front of the sanctuary and at the appropriate time

on either side were flags from 35 nations. The slogan on the float was "Christmas, God's Gift to the World." The float was chosen for first place winner.

"Not only was it beautiful, but it held the power to lift us beyond our present small worlds and motivate us to see a much larger world in which God's love is needed and gave a way to participate in this need through the Foreign Mission Offering," said Bishop.

"Many conversations have been centered around the float and flags. They are a marvelous witness, and it gave our little town a real insight into the dynamic work of the Southern Baptists throughout the world."

The project to complete a flag for every nation where Southern Baptists have mission work is to be completed by Christmas of 1984. At that time, there will be approximately 95 flags displayed.



MEMBERS OF NORTH WINONA CHURCH, Frank Bishop, pastor, are making flags for every nation where Southern Baptists have missionaries. The church's flag display, arranged on a float around a "world," won first place in the Christmas parade at Winona.

Editorials

One more time for Mrs. O'Hair

Again a rash of false petitions has spread across the state in unexplained profusion. These petitions claim that Madalyn Murray O'Hair has tried to have all religious radio stations taken off the air. They are directed to the Federal Communications Commission and ask that Mrs. O'Hair's petition be denied.

The petitions being circulated call for multiple signatures in order to impress the FCC with the urgency of the situation.

The problem is, the only thing that is right about the petitions being circulated is there once was actually a petition.

My uncle, a self-appointed missionary

My uncle, Taylor McGregor, moved to Hawaii in 1946 to serve as a self-appointed missionary. He was sort of a forerunner of what is now known as Mission Service Corps, except he served about 25 years or so. Actually, he lived in Hawaii for 37 years and died there Dec. 1 at 80 years of age.

He was a tentmaker. He made his own livelihood in order to do what he could in Hawaii Baptist work. From accounts of those who knew him well, including both the former executive secretary and the present one, what he did was considerable.

He became interested in Hawaii during World War II while he was serving there in the Navy. I am not sure that he had to become involved in the war. He was 38 years old when it started. He joined the Navy, however, and found his life's work as a self-sustained missionary. Both he and my father were involved in a war that was for my generation.

I suppose he was artistic. Following his retirement from his governmental position he and my aunt moved into a condominium for retired people in Kaneohe, Hawaii. As a part of the activities, there was a drama group; and he took part in 19 plays. Years ago he also wrote a song that is still in use about the Baptist encampment in Hawaii.

As I have reflected about my family in these past few days, I have been reading a book of poems written by my father's sister. The title is "Evening Sacrifice." This also was given to me earlier this year. They are extremely well written, and I am a tough critic when it comes to poetry. Anne McWilliams, our poetry editor, will verify this. But these are good, and they are written mostly about members of her family, and therefore mine, or from personal experiences. Included are poems about her parents, my grand-

parents. Our daughter, Alice, is named for this aunt, Maude Alice Rhoads.

Mary Eleanor Kong is the wife of the executive secretary of the Hawaii Baptist Convention. She is a native of Mississippi, and her mother runs a store in Ripley. We had occasion to visit a great deal during the annual Woman's Missionary Union board meeting in Alabama in January of last year. We were snow bound (150 women and I).

She told me a great deal about my uncle. Evidently his lay ministry had a sizeable influence on Baptist work in Hawaii.

And perhaps my journalism career has been an extension of his interests. He chose journalism when he had a choice. I fell into it by accident when I returned to Baylor after the war and couldn't find anything else to take. But I liked it; it has been a rewarding career; and if my involvement in it has been gratifying to my uncle, I am glad.

For Thou shalt break the yoke of their burden and the staff on their shoulders.

The rod of their oppressor, as at the battle of Midian.

For every boot of the booted warrior in the battle tumult,

And cloak rolled in blood, will be for burning, fuel for the fire.

For a child will be born to us, a son will be given to us;

And the government will rest on His shoulders;

And His name will be called Wonderful, Counselor, Mighty God, Eternal Father, Prince of Peace.

There will be no end to the increase of His government or of peace,

As with the gladness of harvest,

As men rejoice when they divide the spoil.

To establish it and to uphold it with justice and righteousness

From then on and forevermore.

The zeal of the Lord of hosts will accomplish this.

(Isaiah 9:2-7, NASB)

"Joy to the world! The Lord is come;

Let earth receive her King;

And heav'n and nature sing,

And heave'n and nature sing."

Don Nerren is pastor of Center Hill, Monroe County.

Letters to the Editor

Ordaining women

Editor:

I am writing today on two subjects.

First, the old worn out subject of women deacons. Frankly, when I get to church it's a man's world. I do not discredit women. Some churches would fold were it not for the labor of women, but I read in the Bible of how much trouble women caused in some churches, and frankly still do. If God had intended them to be ordained why did he give definite instructions to the wives of deacons? He did not say "even so, must their companion be thus and so." Also the scripture says, "Man is head of woman as Christ is head of Church."

Second subject is Owen Cooper article of Nov. 17. If Mr. Cooper has never had a divine calling, how can he possibly know the difference between the clergy and laity? I will admit sometimes you can't tell the difference by their lifestyle. I am in agreement we all need to witness, but I don't think the seminaries have all the answers as he says.

Some of the things I have observed

were products of seminaries were as follows: ordaining women, integrating churches, open Lord's Supper, alien-baptism, teaching that Paul was not struck blind on the road to Damascus (snow from mountain blinded), sea did not divide for children of Israel to cross (at that time of the year the water was so low you could step across), etc.

Mildred Glenn McKinster

Cleveland, MS

Do you have first-hand knowledge of these concepts being taught in the seminaries? —Editor

Editor:

Without a doubt the issue of women ministers, both as deaconesses and pastors, is beginning to boil more rapidly. The Baptist Record features such articles weekly now. Does God call women to pastor churches? That's squarely the question. I say He does not for the following reasons:

Gal. 3:28 is one of the verses frequently used to support women preachers. First of all, Scripture must be explained within its context. In v. 26

Paul says, "for we are all the children of God by faith in Christ Jesus." So, in the matter of salvation, and that alone is what Paul is speaking about here, there is no distinction racially, socially, or sexually. Albert Barnes in his "notes on the New Testament" says, with reference to v. 28 "it does not prove that the duties of the ministry are to be performed by the female sex." He goes on to say "the interpretation should be confined to the matter under consideration."

What about the qualifications of I Timothy 3:1-7. In verse 1 he says "if a man desires the office," which cannot mean but one sex. In v. 4 he says "one that ruleth well his own house," which means the head of the household, who is the man. Also, in v. 2 he says "the husband of one wife," which explains itself.

The scriptures in I Tim. 2:9-14 must be examined, especially v. 11-12. In v. 11 Paul says she is to be a learner and do that silently. In v. 12 Paul forbids a woman, in the public assembly, to be a teacher and "exercise dominion over" the man. According to Wuest's "Word Studies in the Greek New Testament," Volume II, page 48-49 "the kind of teacher Paul has in mind is spoken of in Acts 13:1; I Cor. 12:28-29, and Ephesians 4:11; God-called, and God-equipped teachers, recognized by the church as those having authority in the church in matters of doctrine and interpretation. This prohibition of a woman to be a teacher, does not include the teaching of classes of women, girls, or children in a Sunday School, for instance, but does prohibit the woman from being a pastor, or a doctrine teacher in a school."

Dwight Turner

Goodrum Baptist Church

Vicksburg, MS

Editor:

The school day had ended. A South American student—a Catholic—and I sat, talking quietly of conditions in her country and mine. In her eyes was a sad, faraway look. "While the Catholic Church fights against Protestants," she told me, "the Communists are taking over my country."

That was twenty years ago, but her words have echoed down through the

years. I heard them again only recently as I read about Baptist dissension over the ordination of women.

How, I wondered, can God's people become unloving, even vicious, regarding such an issue while we allow Satan to take over our world? Obviously, we need to take a long, prayerful look at the matter.

Perhaps the first thing that we need to remember is whose we are, and whom we serve. It is impossible for us to reflect agape love while we hurl charges, while we break fellowship with fellow believers, and while we have malice in our hearts. Such behavior makes a mockery of our very faith.

Instead of becoming emotionally charged over the issue, we would do well to ask ourselves prayerfully how Christ would react to the ordination of women. Would he find a Gospel from their lips unacceptable? Personally, I doubt it; but I believe that all Christians are missionaries, ordained or not.

Christ used women in many ways in the early church. There were Dorcas, Lydia, Priscilla, and the four daughters of Philip, to name a few of the early church workers. So useful were women in the functions of the early church that Paul has a word in I Corinthians 11:4 for "every woman that prayeth or prophesieth."

It is true, of course, that customarily women have not been ordained in this country. The primary reason may be a cultural one. But if men fail to do the work, who is left but women? Shall we allow our world to suffer the consequences? Or shall we allow women, perhaps even ordained women, to tell the Good News? Before we decide the answer, it would be wise to pray fervently for God's direction—after we have put away personal prejudice and pride. After all, a vessel filled with venom can hardly provide pure Living Water to a thirsty world.

Neda G. Hill

Meridian, MS

Editor:

I command Pastor Gene Garrison

and the congregation of First Baptist

Church of Oklahoma City for courage

in electing and ordaining women as

deacons despite strong objections



Good News To All People

8 And there were in the field certain shepherds abiding in the field, keeping watch over their flock by night.
9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
10 And the angel said unto them, Fear not: for behold, I bring you good news of great joy, which shall be to all people.
11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.
12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.
13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14 Glory to God in the highest, and on earth peace, good will toward men. — LUKE 2:8-14

Faces And Places

By Anne Washburn McWilliams

"A storm coming closer . . ."

Last week in this column I introduced Cornel Petrashevich, eminent physician who has retired and moved to Philadelphia, Miss. Petrashevich endured 16 years of torture, imprisonment, and near starvation at the hands of Communists in his native Rumania. He said that the Greek Catholic church in Rumania, of which he was a member, was extinguished and hundreds of its leaders, plus thousands of political prisoners, were killed or died in prison after the Soviets took over Rumania. I will give here his answers to questions I asked in a recent interview.

Were leaders of the Protestant faith put in prison, too, as well as the priests and nuns?

Yes, though not as many. The Pentecostal leader, Richard Wurmbrand, spent 14 years in the same prison with me. The Communists also arrested some Baptist leaders, mainly at the beginning of the persecution; a Baptist bishop was in the same cell with me for three years, around 1956. From Ploesti, he was in prison because of his religious activities. He preached to the other prisoners, and he faced the brutality of the Communists with dignity.

Are people allowed to worship in the churches in Rumania now?

All who signed a paper, promising not to protest against Communism, were allowed to keep their churches open. More Baptists signed the paper than did priests and nuns, possibly because they had wives and families to think about, whereas the priests and nuns did not.

The only church totally abolished by law was the Byzantine Rite Greek Catholic Church. Their buildings were destroyed, put to secular use, or turned over to other faith churches. All the other churches are open to worshippers, but the clergymen are all subjected to the control of the state—that means the Communist Party—is everything. Schools, administration of even your own walnut trees from your yard, cattle, chickens, even your children, are under control, and even ownership, of the Communist Party.

Do you believe your deliverance from prison was an answer to prayer?

Yes, I believe in God and I believed that what I did was right. From a medical standpoint, I could not have survived on 300 to 400 calories a day for so many years, without God's protection.

What can we do to prevent the spread of Communism here?

Tell your congressman what you believe. Tell him what you want. With American money, America commits suicide. These talks with the Soviets are like rubbing a cancer! We must show them we mean what we say. Any money we let the Soviets have will buy weapons which they will use on us. Any grain we let them have won't go to help the poor people or the average people. It will be used by the leaders or sold to make money for weapons.

U.S. farmers want money, so they sell their grain to the Soviets. Politicians who care only for their own power play into the hands of the Communists. HOW CAN YOU?? Political power comes before WHAT IS RIGHT!!

People here in the United States are so naive. They believe all the Com-

within the Capital Baptist Association. Likewise, I commend the Chicago Metropolitan Baptist Association for refusing to exclude a member church with a woman pastor.

This is an issue which is not going to go away until women are permitted to participate in church life on an equal footing with men. The issue has the potential, along with the issue of open church membership for blacks and other minorities, to be far more harmful to the worthy goals of Bold Missions Thrust than the current silly war of words over inerrancy. Acceptance of women as deacons and pastors should not be an issue at all because objective research should convince any fair-minded person that there are no theological barriers to qualified women being ordained to any offices of the church.

The strongest arguments against equal participation of women in

church life are found in Paul's first letter to the Corinthians where he admonishes women to be silent in the churches according to the law (I Cor. 14:34), and in the first letter to Timothy where the writer (probably not Paul) repeats this order of silence with the further declaration that he does not permit women to teach or usurp authority over men (I Tim. 2:11-12). Our churches reject literalism in interpreting these passages and we do permit women "to speak, to teach, and to interpret, as a matter of practical necessity. We then hypocritically revert to absolutism by interpreting vaguely worded requirements that bishops and deacons are to be the husbands of one wife (I Tim. 3) in such a way as to deny these offices to qualified women.

I advise leaders of the free world who visit Rumania not to be taken in by the champagne toasts, the attractive buildings, the beautiful Black Sea resort where the average Rumanian can't afford the restaurants.

What would you most like to say to our readers?

First, I have lived in cruel prisons, in an abnormal situation, and I survived by faith. Second, I live with one purpose, to make American people aware of what they have, and not to lose it. Out of gratitude to this country I must warn that America is an island surrounded by a storm coming closer and closer to the last free country.

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Paul Hill, Tuscaloosa, Ala.

Summerwood constitutes at Olive Branch, Oct. 30

On Sunday, Oct. 30, Summerwood Baptist Church at Olive Branch was constituted with Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board leading services. Summerwood Church in Northwest Association was built on five acres purchased for \$50,000 by the MBCB which also loaned a new double-wide mobile chapel.

After its beginnings led by Ervin Brown, director of missions for Northwest, the congregation called Armond Taylor as pastor. At this point, an associational Bold Missions team went to work. The team offered to build the church a 14 x 28 foot building and a group of men from the associational churches and the chapel worked on Saturdays in August. Then, 13 men from First Church, Newton, including Lowrey Compere, former

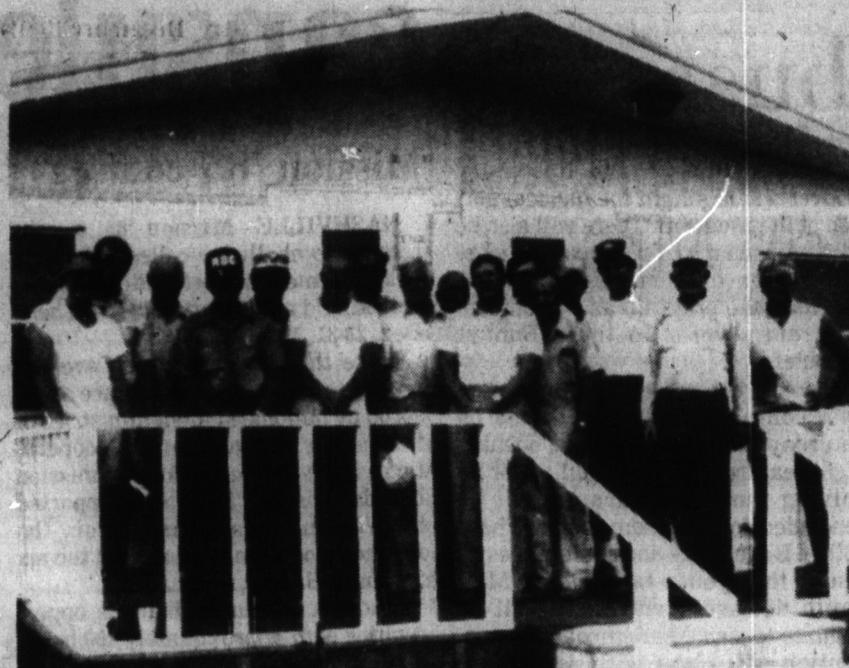
Clarke College president, who had led in the first revival at Summerwood, spent a day on the building.

First Church, Newton, sent \$1,000 for materials and the chapel had raised \$7,000 for the project.

The Summerwood Church now has 102 members with 140 enrolled in Sunday School.

The Northwest Association's Bold Missions team participated in another summer project. In June 38 went to Farmington, N.M. to work on a church building, lead three revivals, conduct four backyard Bible clubs, and do a religious survey. These volunteers represented 38 churches in the association.

We are not masters of our own feeling, but we are by God's grace masters of our consent.—(Francois de Salignac de la Mothe Fenelon)



The volunteers from First Church, Newton who worked at Summerwood included from left, front row, Alton Barber, Dewitt May (Nesbit), Carl Sojourner, H. L. May, Frank May, R. J. Reynolds, Jimmy Taylor, Polk Pace, and Sam Holmes (Summerwood); Back row, Billy McLendon, W. L. Compere, O'Neal Kirby, Baker Smith, R. S. Compere (Jackson), Bob Douglas, and Eddie Carr.

Centurymen feted in Great Hall

BEIJING, China (BP)—In an unusual display of hospitality and honor, the Centurymen, a 100-voice men's chorus, sponsored by the Southern Baptist Radio and Television Commission, were given a banquet in the Great Hall of the People in Beijing (Peking) on Nov. 3.

Leaders of the music community and travel exchange community in this capital city were hosts for the banquet in appreciation for the Centurymen's performances. The singing group consists of choral conductors from Baptist churches in 30 states in America.

The Great Hall, meeting place of the Congress of the People's Republic of China, is reserved for receiving the highest dignitaries. It was where Richard Nixon was honored, inaugurating normalization of relations between the United States and China. Banquets honoring Presidents Ford and Carter were also held in the Great Hall.

Members from Mississippi were Don Bennett, Colonial Heights, Jackson; James Hayes, First, Hattiesburg; and Lester Mason, Harrisburg, Tupelo.

Record numbers take extension

(Continued from Page 1)
Certificates and diplomas which signify the completion of a specified number of courses."

The American Council on Education reviewed 14 of Seminary Extension's courses and judged the contents of each to merit three semester hours of credit. The department holds institutional membership in the National University Continuing Education Association. Its correspondence program is accredited with the National Home Study Council.

Last year the SED was incorporated into the newly created Seminary External Education Division. The division is housed in the Southern Baptist Convention Building in Nashville, Tenn.

Hollis Bryant, consultant in the Cooperative Missions Department at the Mississippi Baptist Convention Board, serves as the state convention's liaison with the SED.

(Lee Holloway writes for the Seminary External Education Division.)

The way to worry about nothing is to pray about everything.

Grads will hear BWA leader

Eight students with Mississippi ties will be among 305 to graduate from Southwestern Baptist Theological Seminary in Fort Worth, Tex., during commencement Dec. 16. Gerhard Claas, general secretary of the Baptist World Alliance, will address the graduates. Following is a list of Mississippi graduates:



Kelly
Associate of church music, James Robert Bamberg, son of Mr. and Mrs. Charles Bamberg, Winona; doctor of ministry, John Calvin Kelly, son of Mr. and Mrs. A. B. Kelly, Yazoo City; master of arts in communications, John Thomas Thornton, son of Mrs. Grace Thornton, Hazlehurst; master of arts/religious education, Ann Garland Gray, daughter of Mr. and Mrs. Garland Gray, New Albany; master of arts/religious education, Richard Vickers Smith, son-in-law of Mrs. Ann Porter, Biloxi; master of divinity, John P. Buckner, son of Mr. and Mrs. Ed Buckner, Starkville; master of divinity, Michael Robert Myers, son of Dr. and Mrs. W. M. Myers, Kosciusko; master of divinity, Keith Morgan Stamps, son of Mr. and Mrs. Stanley Stamps of Clinton, currently missionaries in El Progreso, Honduras.

Venezuela special — coming up!

Ana Hernandez prepares arepas, a Venezuelan dish, during an International student banquet at the Perkinson campus of Gulf Coast Junior College. Fourteen students from nine countries participated.

Lay convocation suggests...

(Continued from Page 1)
for laypeople to travel to such conventions.

He said he believes it "nothing short of a sin against heaven that we have not had a layman president of the SBC since Owen Cooper."

And Leavell jabbed at deacon ordination practices when he said that the Bible translation should be "Jesus came not to be 'deked' but to 'deke.'" He noted that the meaning was tied to servanthood and that "Some people want to use it one way when it relates to Phoebe and another way when it relates to Jesus."

Owen Cooper of Yazoo City chaired an ad hoc committee which, along with the seminary, sponsored the first-time event. In an interview he said "I think it will be 20 years as a minimum before the average person in the pew will begin to recognize he is a minister and has the same commitment as the pastor to his ministry."

This was the purpose of the meeting, according to Cooper in the interview, to begin "stimulating the thinking of people to the need of developing a theology for the unordained in a seminary setting." He said such a theology needs to come out of the seminaries.

Cooper said that in order not to alienate pastors from any new way of thinking about the unordained there will have to be communication, trust, and an absence of fear on all sides.

He said that for years in a number of churches "the deacons have prided themselves in dominating the church and dominating the pastor." He noted changes. "We are raising a new crop of young people who don't mind the pastor taking a strong stand on issues," such as race, he said.

"We say God called a pastor to our church. We've got to be disciplined to know that if God calls the man, he also calls the message," said Cooper.

"The laity must be disciplined to their ministry and develop support, cooperation, and understanding of the pastor," Cooper said.

Other major speaker at the convocation included Fisher Humphreys, professor of theology at New Orleans Seminary; Lewis Drummond, professor of evangelism at Southern Seminary; Richard Broholm, an American Baptist and director of the Center for the Ministry of the Laity at Andover-Norton Theological School, a private seminary; Findley Edge, former member of the faculty at Southern Seminary; William Clemons, professor of Christian education at Southeastern Seminary; and William Pinson, executive director of the Executive Board of the Baptist General Convention of Texas.

Humphreys said gifts are the same for the ordained and the unordained. Drummond said that "every single body of Christ has everything in it to meet every need the church is to fulfill in its ministry of kingdom progress."

Broholm suggested that the phrase "full time Christian service," seems to imply that others are part time Christians. Edge said that the term "Ministry" otherwise needs to remain narrowly focused to be worth counting. But North America is now seen as a fertile mission field for Islam, which is second only to Christianity in the number of followers it has among major world religions.

Clemons speaking on "mar-

keteplace ministries" said Baptists have developed a "fortress mentality" of the church, or else they have decided to culturally accommodate the world. Either response, he said, "can create a kind of schizophrenic laity." He said there needs to develop a "deep and abiding relationship between the Jesus of Sunday and the Jesus of Monday." He said daily ministries take place by laypersons "who are keeping this world from falling apart."

Pinson said that as Christians "we give up the right to choose whom we will love." He said Jesus ministered to women, outcasts, children, Samaritans, and gentiles. Pinson recalled visiting in a neighborhood with a church staffer who drove past a prospect's yard when seeing it was unkempt with half naked kids playing outside.

"Those are just not our kind of people," the staffer told him. Pinson said that kind of thinking upsets him and that Jesus said to minister to whole people who are "hairy, bloody, glandular, sweaty human beings."

Cooper said that plans are in the works to hold more meetings at other seminaries. He said one is set for Southeastern Seminary, probably in April; one at Southern Seminary, likely in November; and one at Golden Gate Seminary, which may be this winter.

A book transcribing all the talks at the convocation in New Orleans is being published. For more information, contact the seminary.

ACTS wins second time in TV station lottery

WASHINGTON (BP)—For the second time in as many months, the American Christian Television System (ACTS) has won a government lottery for a low-power television station, this one in Anchorage, Alaska.

The random selection procedure was first used by the Federal Communications Commission (FCC) in September as a way to decide between two or more applicants for the same low-power channel. That first lottery gave ACTS permission to build a low-power station in Brownwood, Texas. The FCC's second lottery again favored ACTS, choosing its application for channel 20 in Anchorage over one other competitor despite a 2-3 disadvantage in the complicated procedure.

The FCC will now grant ACTS a construction permit for the Anchorage

Couples from Broadmoor

(Continued from Page 1)
answered the call to foreign missions, Ferrell said, "Our pastor, David Grant, is mission-minded. His leadership has had a lot to do with creating the right atmosphere for young people to see the needs of the world. Also, the missions organizations have played an important part in preparing young people to answer the call to mission service. When Sarah Perkins and Peggy Wallace gave testimonies about their call to missions, both credited the training they received in GAs."

Through the Little Moon Christmas Offering, members of Broadmoor Church in Jackson joined other Baptists throughout Mississippi and the Southern Baptist Convention in sharing their love and support with these four couples and with more than 3,200 missionaries serving throughout the world.

Betty Smith is secretary in the Mississippi Baptist Woman's Missionary Union office.

ACTS wins second time in TV station lottery

station, although anyone who objects to the decision has 15 days to ask the FCC to reconsider. Once the construction permit is granted, ACTS has one year in which to build the station.

The Anchorage and Brownwood channels are the only ACTS applications to come up in the lottery so far. The FCC plans to hold at least one lottery per month until all 12,000 low-power applications are decided.

ACTS has applied for 131 low-power TV stations in 35 states. The network will begin next May delivering family entertainment, inspirational and informational programs daily to cable television systems and TV stations nationwide. The Southern Baptist Radio and Television Commission is developing the network and programming.

Islam third largest religious group

Islam has grown so fast in North America that Muslims now constitute the third largest religious force on the continent. Islamic leaders say 2.2 million Muslims now living in the U.S. reflect a rising immigration from the Middle East, North Africa, and Asia, plus a number of American native converts, most of them black. As recently as the early 1960s, the number of U.S. Muslims was thought to be too few to be worth counting. But North America is now seen as a fertile mission field for Islam, which is second only to Christianity in the number of followers it has among major world religions.

Clemons speaking on "mar-

Thursday, December 15, 1983

BAPTIST RECORD PAGE 3

Canadian leaders

(Continued from Page 1)
is to help us forge a partnership and do the job together."

He added that "whatever conclusions . . . decisions" the committee makes, they should take no action which would "scuttle, compromise or jeopardize a partnership with your brothers and sisters in Canada."

Moffat also said Canadian Baptists "recognize we have not met the challenge" of evangelizing the nation, but pointed out Canadian Baptists "never considered going to Louisiana or North Carolina, or South Carolina to augment our work."

Archibald R. Goldie, associate secretary of the BWA, told committee members the BWA is "concerned about the fellowship" within the world-wide organization of 127 Baptist groups in 140 nations.

However, he said the BWA "makes no pretense to be in competition with a convention. We are a fellowship for the mutual support of one another."

Goldie, a former member of the Baptist Federation of Canada, said the "issue is not an easy one for you," and added: "Canadian Baptists do not have an exclusive prerogative to preach the gospel in Canada. That task goes to whomever God has raised up. I don't think anyone can say God has given them an exclusive prerogative to preach an exclusive gospel in an exclusive piece of real estate."

He said he would be "bitterly disappointed" if the BFC were to withdraw from NABF and BWA if SBC messengers opt to give full membership to Canadian Southern Baptists.

In his presentation to the committee, Draper traced the process by which they were selected, and said: "The convention did not want a committee which would come out with a predetermined conclusion. If messengers had wanted that, they would have voted in Pittsburgh."

Draper told them a "simple 'yes' or 'no' answer will not be sufficient . . . and it could tend to polarize the convention. You must take a substantive recommendation . . . one which can be acted upon by the convention."

He encouraged them to "be extremely careful" in coming up with their recommendation, which he said must be "interpreted in the light of the great commission" and consider "what is best for the Southern Baptist Convention."

Reflecting on the presentation by Canadian Baptists, he said: "Greater cooperation should be a desired goal, but it is not our only consideration." Following the day-long discussion,

chairman Roach told the committee he felt they were "coming toward a consensus" and that he believes the group "will come up with a unanimous recommendation."

He called another meeting for Feb. 10, in Dallas, and asked committee members to submit proposed reports to him. "The Home Mission Board and the Foreign Mission Board will be working together to develop a joint proposal," he said.

Roach said he also will receive reports from the Baptist Sunday School Board, the SBC Annuity Board on retirement benefits, and from legal experts on the constitutional and other legal aspects of seating messengers from Canada.

"Then, we will form a committee to begin the drafting process," he said, explaining he plans to hold regional sub-committee meetings on the proposal before coming together for what is hoped will be the final meeting of the study committee.

(Martin is Baptist Press news editor.)

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SATURDAY, DEC. 17

7:00 p.m.

*SUNDAY, DEC. 18

6:00 p.m.

(Televised Live On WAPT

Channel 16)

Acteens will fill 10 buses

The National Acteens Convention, July 18 to 21 in Fort Worth, Texas, is expected to draw several hundred girls from 12 to 17 years of age from Mississippi.

The convention is held only about every five years, once in the Acteens time of teenage girls. The one in 1984 will be the fourth such convention.

Mississippi Acteens are expected to fill 10 buses, according to D. P. Smith, Mississippi Acteens consultant for the Woman's Missionary Union. That would be about 400 girls, she said.

It will be the trip of a teenage girls' life, Miss Smith said. The plans, in addition to attending the convention, call for a visit to Six Flags over Texas and the possibility of a visit also to Southwestern Seminary, to the Radio and Television Commission, to the Fort Worth Zoo, to the Water Gardens, to the stockyards, to Botanical and Japanese Gardens, to art museums, and to shopping areas.

The Mississippi delegation traveling

on the buses will stay in the Americana Hotel, which is within walking distance of the convention center. There will be four to a room to cut down expenses in the luxury hotel, she noted. The total cost is \$178, which includes everything but food and souvenirs, for those going on the buses.

Reservations for the bus trip must be made between Jan. 1 and Feb. 15 with Bryan Tours of Jackson, she declared. Forms for making reservations have been sent to every Acteens leader in the state on whom there is an address on file. The reservation with Bryan Tours must be accompanied by \$55. The remaining \$123 will be due by April 15.

Girls may go other than on the WMU buses, Miss Smith said, but they will be responsible for making their own accommodations. Registration forms will be printed in the January issue of Accent, the Acteens' national publication.

In any case, a leader for every seven

girls will be a requirement.

Cynthia Clawson and Rosemary Hoover will highlight the musical portion of the program. There will also be other musicians. More than 30 home and foreign missionaries will be involved in the program as will personnel from several Southern Baptist agencies.

The convention will begin at 6 p.m. on Wednesday and end at noon on Saturday. A parade will be an opening night feature, and a special event involving music and drama will be scheduled for Thursday night. There will be Bible study and conferences on issues that youth face today, Miss Smith declared; and there will be exhibits to visit. On Saturday the convention will close with a Student Recognition and grand finale.

In 1982, the Foreign Mission Board appointed 406 new Southern Baptist missionaries, a 2.58 percent increase. In order to keep up with the Bold Mission Thrust goal of having 5,000 missionaries overseas by the turn of the century, a 3 percent annual personnel gain is necessary for this decade.

"Celebrate Family" in new year

Three "Celebrate Family" rallies are planned for Mississippi Baptists in the new year as a part of the Strengthening Family emphasis of Bold Mission Thrust. The schedules are Jan. 9, First Church, Hattiesburg; Jan. 10, First Church, Batesville; and March 13, First Church, Jackson.

John Howell, family life specialist and author will be the principal resource person. Howell is professor of ethics and family at Midwestern Seminary in Kansas City. The books he has written include Marriage-Growing in One-ness, and Authority and Submission in Marriage. And speaking to the theme of "What Mississippi Baptists are Doing for Families" will be Earl Kelly, Paul Jones, Moss Dangerfield and J. Clark Hensley. The rallies are sponsored by the Church Training Department in cooperation with the Broadcast Services Department of the Mississippi Baptist Convention Board.

Emphasis will be given to the local church in strengthening families, meeting the needs of older persons in the church and the work of the Church Family Life Committee. The afternoon sessions will be from 3 p.m. to 5:30 p.m. with the evening sessions at 7-9 p.m.

Video taping of segments of the program will be under the direction of Farrell Blankenship for future use in Mississippi and possibly the ACTS network. The audience will include pastors, staff members, directors of missions, deacons, church family life committee members and associational directors of family ministry, senior and single adult leaders, and others interested in strengthening families in Mississippi.

The clock that strikes the loudest doesn't always keep the best time.

It is easy to tell when you're on the wrong road. You never see any detour signs.

dent. The residence re-roofed was the former President's Home on the Clarke College campus which is now occupied by Tom Prather, administration assistant at Clarke.

Intensive care

Dedicated to strengthening families
Directed by a team of family life specialists

Wife left. Help needed!

We have been married 19 years and have three children. My wife left me eight years ago. She said I ruled over her and was too protective. She wanted me to see a counselor then, but I refused. She returned to me but has left again taking the girls with her; and she wants a no-fault divorce. I have finally agreed to this if she will see a counselor with me.

I have been very wrong. I love my wife and girls. She was the one who read the Bible and wanted to go to church. Now, with God in my life, I know we can make it work. Can you help with literature or anything?

W.W.R.

Dear W.W.R.: We commend you on your decision to consider counseling and hope by now that some progress has been made in better communication patterns between you and your wife. No doubt you have learned by now that neither a husband or wife can dominate the other over a long period

of time without fostering resentment. No one likes to be treated like a second-class citizen. Most couples seem to get along better on a true partnership basis as taught by Ephesians 5:21, "Honor Christ by yielding in love to one another." By listening to each other carefully, trusting one another to be open, surely you can find some common ground of agreement upon which you can grow in your marriage.

Some literature is being sent you by the Christian Action Commission.

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

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HMB honors volunteers; reports 47,000 involved

By Jim Newton

ATLANTA (BP)—During a luncheon honoring Atlanta-area volunteers, the Southern Baptist Home Mission Board staff reported almost 47,000 volunteers were involved last year in missions work sponsored by the national missions agency.

Since 1977, when the Southern Baptist Convention launched its Bold Mission Thrust program, there has been a 100 percent increase in the number of volunteers involved in home missions, said Don Hammonds, director of the HMB special mission ministries department.

There is no way possible to calculate the number of hours these volunteers devote to missions or the millions of dollars they save the mission board, but it is "staggering," said Mike Robertson, associate director of the department.

Home Mission Board President William G. Tanner paid tribute to a group of about 50 Atlanta area church members who work as volunteers at the board's Atlanta offices, saying they were symbolic of more than 268,000

persons who have served as home mission volunteers since 1976.

Tanner predicted the role and importance of the volunteer will be increasingly significant to the Home Mission Board in the future.

Robertson added about 5,000 SBC churches worked with the Home Mission Board last year, yet the number of churches involved ought to double to 10,000 or more.

About 750 churches sent 30,000 young people to work in mission youth group projects through the Home Mission Board, the largest single category of volunteers.

An additional 8,700 adults worked as short-term Christian Service Corps volunteers, more than three times the number reported in 1980.

An additional 5,000 adults were involved in evangelism programs related to the board, said Reid Hardin, director of the agency's evangelism support department.

More than 2,600 students worked last year in such programs as student summer missions, semester missions,

innovators, and special projects other than summer (SPOTS).

Hammonds said these volunteers worked in a variety of projects and roles, including backyard Bible clubs, vacation Bible schools, day care, day camping, community surveys, preaching, mission center work, street ministries, music, Big A clubs, recreation, personal evangelism, leadership training, construction, teaching, chaplaincy, counseling, starting new churches, resort missions and general missions and evangelism work.

David Bunch, Mission Service Corps coordinator for the HMB, observed most volunteers don't really know or care about what programs are available, but respond quickly to specific mission needs through the first program that opens.

Hammonds pointed out several trends, including data that indicate about 70 percent of adult volunteers are repeaters, 50 percent of the youth groups serve again, and 11 percent of the student summer missionaries are repeaters.

(Newton is Home Mission Board news editor.)

Ark. reverses college action

PINE BLUFF, Ark. (BP)—By a narrow margin, 617 to 577, messengers to the annual meeting of the Arkansas Baptist State Convention reversed themselves and will allow four-year status of Southern Baptist College in Walnut Ridge.

As a result of this experience, Kamomonga feels there's great opportunity in a prison ministry and would like to see Tanzanian Baptists enter this work.

During his absence, thieves stole Kamomonga's other property. They even uprooted his cassava, a sweet potato-type plant, and carried it away.

The government has promised to return the confiscated property, including the 72 bags of rice, so that his wife and six children will not go hungry.

(Evelyn Knapp is a missionary to Tanzania.)

All your sins may be forgiven and never trouble you again—unless you run for office.

What we call adversity, God calls opportunity. What we call tribulation, God calls growth.

Sights and Sounds of Christmas . . . Last Year

THE CHRISTMAS STORY . . .



Corey sat tall and sang beautifully as he portrayed Joseph in the annual Christmas Program in Powell Chapel.



"Angels we have heard on high"

COTTAGE TREES . . .

Following the traditional cottage Christmas dinner attended by family members and friends of the children, the "cottage tree" is a delightful part of the last evening on campus before Christmas Holidays. Mark takes time to open some of his gifts.



Good friend and Village alumnus Roger Fuller enjoys seeing Christmas at The Village while visiting the Farrow Manor Campus.

"FIRST CHURCH TREE" . . .



Caseworker Linda Burns watches as Amy begins to open her gift.

CHRISTMAS PARTIES . . .

Gary, Deb, and Amy took a break from caroling during last year's Mississippi College B.S.U. tutor party at Christmas.



A special family Christmas

A special kind of family Christmas will be provided to those families and young people who are currently going through chemical dependency treatment. Christmas Day will bring hosts of families in to visit and spend the day. Parents and family members will bring all the trimmings for Christmas dinner as well as the special gifts for exchange that families everywhere enjoy doing.

Two cottages on the India Nunnery Campus house the young people who are going through treatment for dependency. We wish each of the young people and their families a special kind

of Christmas gift, that of continued growth toward wholeness and health!

Board of trustees meets

At the Dec. 6 meeting of The Village's board of trustees, Mrs. Dot Walker of Stoneville and Harry Lucenay, pastor of Temple Baptist Church, Hattiesburg, were welcomed as new members of the Board. Kermit McGregor, president, welcomed the new members and presided over that meeting.

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Thursday, December 15, 1983

BAPTIST RECORD PAGE 5

Just for the Record



THE GAS OF THE FIRST CHURCH, RIDGELAND, were honored in a recognition service. They received Mission Adventure badges. The GA's are, left to right, Candace Kelly, Susan Riley, Holly McCrory, Kristy McKenzie, Maudie Riley, Karen Rhinehart, Tracy McKenzie, Barbara Avery, Jennifer Kelly, Tracy De Money, and Kaye Keith.

GA leaders are Sally Papisan, Brenda Keith, Lisa Pittman, Lisa Griffin, Doris Langham, and Pat Barnes. Ed Griffin is pastor.



FRIENDSHIP CHURCH, GRENADA, recognized two of its Actees recently in a coronation service. Leigh Lantrip, left, received the queen-with-a-scepter award and Janet White achieved the highest level possible for Actees—the queen-regent-in-service award. Beverly Arnold is Actees director.

Death quotas set in China

ORANGE, Calif. (EP)—The Chinese government apparently has placed quotas on the number of people that must be executed and arrested in each province, according to Open Doors News Service headquartered here.

"Our sources indicate that a total of 5,000 people are earmarked for execution throughout the country, or 200 in every province," reported an Open Doors researcher. "The government has also directed that a total of 80,000 people are to be arrested in China during this campaign."

This is a part of a new law and order campaign to stem the growing restlessness of China's citizens, especially those who have been increasingly open in their opposition to the Marxist ideology they are forced to accept.

In July, 100 Christians were arrested in Henan province alone. And in a county in Central China, 30 house church leaders were recently arrested by government authorities. The leaders were arrested in an area where the government-supported Self Patriotic Movement has become organized. House meetings were therupon declared illegal.

Besides those arrested, there are between 25-30 house church leaders, or itinerant preachers who cannot return to their homes because they are on the arrest list.

House church Christians in Central China are now warning their friends not to communicate with them by letter.



THE RA'S OF THE FIRST CHURCH, RIDGELAND were honored in a recognition service. The boys received pins. The RA's are, left to right, Ronnie Tompkins, Matthew De Money, Jason Meeks, David Riley, Dennis Burchfield, Michael Langham, and David De Money.

RA leaders are Randall Jenkins and Mike Dawson.



OLD PEARL VALLEY CHURCH, PHILADELPHIA, burned a note recently, celebrating retirement of debt on a \$39,562 education building. Due to be paid out in 1989, the note was completed Sept. 12, 1983. The building was begun by church labor in October, 1978, and completed in February, 1979. It has Sunday School rooms, kitchen, office, and pastor's study. Burning the note are the deacons, left to right, Glenn Myers, Sherrell Breazeale, Dewey W. Moore, interim pastor, Thomas Gamblin, chairman of deacons, James White, and Lamar Walker.

THE VILLAGE VIEW

FROM

Baptist Children's Village

P. O. Box 11308



The Baptist Children's Village

FLAG CHAPEL DRIVE • P. O. BOX 11308 • JACKSON, MISSISSIPPI 39213

Christmas, 1983

Dear Friends:

At this time of year we who serve on the staff of your Children's Village find ourselves in the very unique position of actually "seeing" Christmas. . . . seeing young children who wonder about it. . . . seeing older young people who delight in it. . . . seeing warm-hearted, generous-spirited people who seek to bring the touch of Jesus to a needy, hurting, special group of people.

We remain so thankful for your thoughtfulness and your concern. Because many of you as church groups and friends throughout Mississippi have asked, we want to share some vital information with you . . . information that has great bearing on our approach to the days and weeks ahead, especially the Holiday Season.

The semi-annual report to our Board of Trustees indicates that since July 1, 1983, one hundred and seventy-four (174) children have been admitted for Village care! Since that July 1 date, we have cared for three hundred and forty-two (342) different children! We know that you can hear in your heart the awesome responsibility and opportunity that brings to each of us! At this very critical time we need to share with you that contributions to our Holiday Fund will be a significant address to the care of all our children. We see that the impact of this year leaves us with much higher expenditures but general giving that has fallen 25.3% below 1982 records. You want to be aware that our Holiday Fund, as of December 1, is 31% below our 1982 giving! (This fund is our second highest source of funding, second only to our Mother's Day Offering.)

All of these factors—more children, heavier expenses, a decrease in general giving as well as our Holiday Fund—add up to a very special Christmas need and a very special opportunity to respond generously and in the warmest, truest spirit of the Christmas Season!

Won't you and your family respond to that opportunity as you begin to feel and "see" Christmas in your own special setting?

We thank you!

Sincerely,

Ruth Glaze

Director of Church Relations

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Shawn gets a minute with Santa—but others wait impatiently for the fun and PICTURE!

Thursday, December 15, 1983

1st, Starkville women form alliance with internationals

"Grapevine Wreath and Bow Making" was the topic of a recent meeting of the Women's International Group of First Church, Starkville.

The group was organized several years ago for the development of friendship and understanding between American women and wives of international students.

"Since Starkville is a university town, First Baptist women recognize the privilege of knowing women from around the world," according to Mrs. Peggy Arnold, chairman of the group.

Each First Baptist Church member forms a partnership with at least one international by providing transportation to the meetings and establishing friendship.

The monthly program emphasizes include seasonal events and American culture topics. "Explanation of American holidays, information about Mississippi, instructions for food preparation and involvement in crafts are but a few of the programs offered each year," explained Mrs. Dorothy Laswell, program chairman.

A tour of homes highlights the

Christmas season, and a dinner for the entire group and their families is held in January. First Baptist members sometimes teach English classes for the internationals, as well as host numerous coffeees and parties.

Mrs. Juel Hood and Mrs. Louise Buckner are membership chairmen of the group. Other officers are Mrs. Gretta Lloyd, prayer calendar chairman; Mrs. Dot Wamble, hostess chairman; Mrs. Lurline Ward, telephone chairman; Mrs. Fern Cobb, treasurer; and Mrs. Carolyn Linder, publicity chairman.



"Grapevine Wreath and Bow Making" was demonstrated recently to the First, Starkville's Women's International Group by Mrs. Mike Carter and Mrs. Carolyn Linder. Left to right, front row: Mike Carter and Carolyn Linder, USA; Irais Alfonzo, Venezuela; Huda Ramadan, Libya; Lai Ching, Lui Koong, Hong Kong; Miriam Ramirez, Venezuela; Jamilah Hussin, Malaysia; May El-Murr, Lebanon; Kawak Al-Samormad, Iraq; Helen Su, Grace Hsieh, Taiwan; Frances Nash, USA. Left to right, back row: Merlyn De-Corado, Venezuela; Mary Ruth Beattie, Louise Buckner, USA; Quay Michael, Youn Hee Lee, Korea; Jean Bond, Beverly Houston, Juel Hood, Grace Sanders, Dorothy Laswell, USA. Other members not pictured are Dorith Ben-Porath, Israel; Guida Medeiros, Portugal; Keng Sook Park, Korea; Zakiya Shweehi, Libya; Sayim Kang Chae, Korea; Liana Salgado, Honduras; Samma Abid Ali, Pakistan; USA. Other participating countries include: Brazil, Colombia, Bangladesh, Argentina, and Peru.

Devotional The shepherds went back

By David E. Hall, pastor, First, West Point

My wife and I were childless for the first 13 years of our marriage. We longed to know the joys and responsibilities of parenthood, but we were disappointed again and again. We began trying to adopt a child, only to discover that the process would very likely involve several years of waiting. It did.

And then one day the phone rang and there was a voice at the other end of the line saying, "We have a baby for you." Suddenly and unexpectedly, the waiting was over as we found our lives punctuated with an exclamation point of joy. We drove to the city where we were to pick up that special bundle of joy who was to become our daughter. We will never forget that day, and especially the journey home. It was different from any kind of going home that we had ever experienced, for we traveled with a newborn child in our arms—and in our hearts.

Hall I think about that experience when I read, "And the shepherds went back glorifying and praising God" (Luke 2:20). The shepherds had been out in the fields caring for their sheep, and that was what they went back to, but their return was a very special kind of journey, for they too went back with a child in their hearts. It was a journey of praise and joy, for not only had they heard the gospel proclaimed by angels, but they had actually been with the newborn Savior about whom the angels sang.

The shepherds went back. They had to; that was their job, their responsibility. But they went back in a new, a different, way. There is an important sense in which the pattern remains the same in every generation. Every person who is led to Jesus has certain things to which he must go back. He must go back home, back to school, back to work, back to the essential responsibilities and routines of life. But to discover Jesus as Lord and Savior of our lives is to discover a new and different way of going back. Jesus came into the world to make it so.

Zimbabwe Baptists respond to Mozambique missions

GWERU, Zimbabwe (BP)—The Baptist Convention of Zimbabwe, during its annual meeting, voted to send at least 20 Zimbabwean men into Mozambique for a month to help train Baptist leaders.

The Zimbabweans responded to appeals from two convention leaders who had returned from a two-week visit to Mozambique.

More than 20 persons volunteered for the assignment. Pledges of financial support for the project totaled \$737 including \$600 promised by three individuals. It will cost \$200 for each volunteer.

Both Zimbabwe and Mozambique have Marxist-led governments. Mozambique is currently closed to Southern Baptist missionaries.

Bible Book

Paul's concern, gratitude

By Harry L. Lucenay, Temple, Hattiesburg
Philippians 4:2-23

Paul closes his letter to the Philippians with a word about unity and peace. Both of these characteristics of Christianity are available to the Christian, regardless of his environment or circumstances. The heart of this passage is the truth that every man can govern his thoughts and actions as he allows Christ to work through him.

God's peace (4:2-9)—There are hints at division in the church throughout this brief letter (2:2, 2:14). This personal conflict between two women who may have owned the homes where the congregation met is causing problems in the fellowship. The problem may be over an interpretation in Christian doctrine or some activity within the church. Either way, the disunity was expressing itself in disagreements. The quarrel was not just a private argument. Now it involved the heart of the Christian community. (Wouldn't those good women be embarrassed if they had known that some 2,000 years later all people would have known about them was that they quarreled!) Paul encourages the ladies to agree in the Lord and get about his business.

Years ago there was a church in another state which was threatening to split. J. B. Gambrell was summoned to preside over the business meeting. The air was filled with tension. Before anyone was allowed to speak, Gambrell called for the pulpit to be moved and in its place was put the large "preacher's chair." Addressing the church, Gambrell insisted that the Lord was more interested in the well being of his church than in any of its members. The empty chair was to serve as a reminder that the Lord who died for his church was present and broken-hearted over the division in his body. Each person was given permission to say what he had to say as if in the presence of the Lord himself.

Then Gambrell opened the floor to allow the people to speak. No one spoke. The wise man of God asked if anyone wanted to come kneel at the front and pray. One by one they came until the church was on her knees. God brought healing to his body.

Problems can be solved in the Lord and peace can reign in his body, the church.

Paul next encourages the readers to "rejoice in the Lord." This is not a command to be happy. It is a directive to discipline one's life in the practice of Christian joy. Since man finds a sense of self-worth, well-being, and fulfillment in Christ, he can have Christian joy regardless of his circumstances.

The world has always been unstable and threatening, so people have always worried. Paul encouraged his fellow Christians to "quit coming unglued." Their trust must be in God and they needed only to make their requests known to him. The loving Father God cares about every detail of life and is greater than any trouble they encountered.

Therefore, God's peace was the inevitable result. This inward peace is grounded in God's presence and promises. It is independent of external circumstances or environment. The peace of God becomes the garrison of the soul.

Paul wanted his readers to concentrate on the virtues of truth, honor, justice, purity, loveliness, and graciousness because he knew such contemplation shapes a person's conduct.

God's power (4:10-13)—Contentment is the frame of mind that exists when people accept each situation and use it in the best possible way to fulfill their lives' purpose. Abundance and need were simply temporary details.

All of nature depends on hidden resources. The Christian must draw upon the deep resources of God by faith as he faces the pressures of life. J. B. Phillips translates verse 13, "I am ready for anything through the strength of the one who lives within me." The power to cope with all things comes from the one who continually infuses power—Jesus Christ.

God's provision (4:14-23)—The church at Philippi has shared in Paul's ministry financially. Paul extends a word of gratitude for their gracious, sacrificial gift. Then Paul shares a great promise of provision in verse 19: "My God shall supply all your needs according to his riches in glory by Jesus Christ." Hudson Taylor later wrote, "When God's work is done in God's way for God's glory, it will not lack for God's supply." Since God's wealth is limitless, it is impossible to exhaust it by all the needs of mankind combined. What extravagance! But through the ages, Christians have found it unquestionably so.

In 1982, the Foreign Mission Board appointed 406 new Southern Baptist missionaries, a 2.58 percent increase. In order to keep up with the Bold Mission Thrust goal of having 5,000 missionaries overseas by the turn of the century, a 3 percent annual personnel gain is necessary for this decade.

Uniform

Prepare the way

By Clarence H. Cutrell, Jackson
Isaiah 40:41

The cry, "Prepare ye the way of the Lord," uttered here probably in the late years of Israel's exile in Babylon, received no fulfillment for several years and then only partial. After Cyrus defeated Babylon, a small number of the Jews made their way back across the wilderness of Syria to their own land of Judah. But there was little of the glory of the Lord revealed at that time and few eyes beheld these stragglers.

In the days of John the Baptist there was a second partial fulfillment as this forerunner of Jesus pointed him out as the one who was spoken of by the prophet Isaiah. And there were certainly some at that time who, beholding him, said, "We beheld his glory, the glory of the only begotten of the Father." This great prophecy, made memorable to multitudes by Handel's "Messiah," will not come to pass until the last days when the trumpet shall herald the return of Christ and he shall be seen coming in the clouds in great glory and power, and every eye shall see him. What kind of way is to be prepared for him?

1. The way of consolation (Isa. 40:1-2)—Several commentators point out that this is the only time that a prophet is commanded to comfort God's people rather than condemn them. In every other instance it is God himself who comforts the people. But the way can be one of consolation only because one or both of two things have happened. God's people have been engaged in a warfare against the forces of evil and/or they have become aware of their sins and have sought, by way of repentance, to receive the consolation of God's forgiveness.

Comfort cannot come to a people who are already comfortable with a life style of earthly pleasure, physical ease, and financial security. Christians "at ease in Zion" will never succeed in preparing the way of the Lord. They have all that they feel is worthwhile. Why get disturbed about faraway places and happenings, as in Lebanon or Grenada. "It can never happen here," they say. Why get excited about "peace on earth" when they have all the peace they want?

2. The way of continuing covenant (Isa. 40:3-5)—There are times when it seems to God's people that the Lord has removed himself far from the earthly scene and has forgotten his covenant with Israel. It is far more likely that the people have failed to keep their part of the covenant. But the way will be prepared for the fulfillment of

the glorious things referred to in this passage when the actions of God make the people aware that he is still the God of the covenant and when they are called to renewed commitment and effort. Thus will the glory of the Lord be revealed in such magnitude that "all flesh shall see it."

3. The way of confidence (Isa. 40:6-8)—It seems that, as the days of captivity lengthened into the years, the people became less and less assured that they were indeed the people of Jehovah, the only true God. They judged themselves to be like the grass that withers and the flowers that fall because the Lord allowed winds of adversity to blow upon them. But we today, like them in Isaiah's day, need to be reminded that our confidence is in the word of God which stands forever.

When we demonstrate to the world that we really do trust in God as we say on our minted money, and not in the money on which the words are engraved, not in the military might of the government which mints it, and not in the might of our hands which spend it so carelessly, we will prepare for our Lord a way of confidence in his word.

4. The way of Christ (Isa. 40:9-11)—We have good tidings to tell! We have something to shout about! We do not need to be afraid. We can say to the world, "Behold your God!" and then live in such a way that they can see him in us by the joy in our faces, the integrity of our lives, our sincere love for one another and concern for those who do not know him, our faithfulness in worship and Bible study, the way we make, spend, give and save our money. Then they will see his power.

They will see that we, the redeemed of the ages, are his reward, his recompense. And we will be his sheep and he will be our shepherd, tender, loving and gentle. This is what Christmas is all about. This is the way of Christ.

"O God, so fill us with thy grace and enliven us in thy work, so manifest the might of thy word to us, that the ideal of thy perfect kingdom may shine as bright and near to us as to thy prophet of old, and that we may become its inspired preachers and even labour in its hope. Amen."—George Adam Smith, "The Book of Isaiah," Vol. II, The Expositor's Bible.

In the 223 nations on earth today, 32.6 percent of the 4.5 billion people are Christians. The total Christian community is adding new believers at the rate of approximately 23 million a year.

Life and Work

Promise and fulfillment

By Larry W. Fields, Harrisburg, Tupelo
2 Samuel 7:12-13, 16; Isaiah 9:2-7

The Bible is full of promise and prophecies. Many of these have been fulfilled and others are yet to be fulfilled. Most of the Old Testament's promises were fulfilled in the New Testament. The two passages we are studying this week relate to the promise of the coming Messiah. The coming of Jesus Christ as God's incarnate son made these promises complete.

David ruled well for 40 years. He led Israel to some of his greatest years, but beyond his successful and victorious reign would come one who would be exalted as "King of Kings and Lord of Lords."

David would not live to see the Temple built nor would he live to see the Christ, but by faith he believed strongly that they would come. God promised it, and God always keeps his promises.

1. God's promise to King David (2 Samuel 7:12-13, 16)

David was certainly disappointed that he would not be allowed to complete the Temple, but, according to the prophet, Nathan, it would be completed by his son (1 Chronicles 28:3-6). However, in order to console David, it was revealed that his kingdom would last through Solomon and his descendants.

Not only did David achieve success by going from an humble shepherd's lad to King of Israel, but he was yet to achieve his greatest success, which would be through his lineage. David's throne would last forever.

This would not be an earthly, political kingdom. Babylon ended that dream by capturing Judah in BC 587. It would be a spiritual and eternal kingdom. God promised David something far more important than the Temple. One day one would come from God and the people would call him "the son of David." At Christmas we celebrate the birth of that special one, Jesus Christ the Lord. He was human and divine. The human life of Jesus came directly from the flesh and blood of David.

2. God's prophecy to Isaiah (Isaiah 9:2-5)

Isaiah lived and ministered during troubled times. This gifted prophet was able to look beyond the darkness and difficulty of the present to the glorious future planned by God. He explained that the darkness of the world would be penetrated by a powerful light. This light would be Jesus (John 3:12).

Isaiah writes in the present tense as if the good news had already taken

place. He anticipates the happiness and celebration that would result when the light would come. He uses two metaphors to explain the joy that would come. It could be compared to the elation of the farmer who has completed his harvesting or to the victorious army dividing the spoils of war.

Not only would joy result, but the Messiah would bring total victory over the enemies of God. He cites as an example the overwhelming victory of Gideon and his small band over the huge Midianite army. The total victory brought about by the Messiah would lead to perfect peace. The greatest victory would be over man's greatest enemy, sin.

3. God's fulfillment in Jesus (Isaiah 9:6-9)

Without common knowledge of the fact that Isaiah lived hundreds of years before the birth of Christ, one would assume that he was a contemporary of Jesus. He described him so perfectly. It is obvious that this great prophet was inspired by God to reveal these great, descriptive truths prior to the birth of the coming king.

It was customary to give new names and titles to a king at his coronation. Four names are used to describe the Messiah:

1. Wonderful Counselor—He would properly guide and protect his children.

2. Mighty God—He would bring great power to overwhelm his enemies.

3. Everlasting Father—He would give constant care and love to his children for all eternity.

4. Prince of Peace—He would usher in an era of peace that would begin within an individual's heart and then go into all the world.

David and Isaiah could look forward to the future with hope. We can look back and know that God's promise was fulfilled. Jesus Christ was Emmanuel, "God with us," and he will always be a wonderful counselor, mighty God, everlasting Father, and Prince of Peace. It is our responsibility to share the fulfillment of God's promise.

Lutherans gain

NEW YORK (EP)—North American Lutheran membership in 1982 showed an increase of more than 12,000 members from the previous year for a total of 8,835,165 members, according to statistics released by the Lutheran Council.